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THE PONICLE

Of the London Missionary Society.

The Key to the Future

The men whose portraits appear on this page are fit representatives of the great company of L.M.S. native pastors and evangelists whose lives have been dedicated to the Kingdom. Of these four, two have finished their earthly course, but they have 5,313 successors now serving in the Society's missions.



Rev. T. K. Chatterji (Calcutta)

HE key to the problems of the future of missionary enterprise in the world is to be found in the native church. This church is the child of promise to the missionary movement, and in its healthy

growth and steady extension lies the greatest proof of the true vitality of the Gospel in the

Shomolekai (African Pastor at Lake Ngami) APRIL 1914

midst of the nations. All the problems which are now the heritage of the foreign mission boards must in their turn pass over to this church as it a pproaches the age of maturity. Evangelism, Christian philanthropy, Christian education.

and social Service will step bystep be taken up by the native church as it is helped and guided into the sense of responsibility and the power for service.

The development and equipment of this infant



Editor: BASIL MATHEWS, M.A.

Rev. S. P. Yeung (Canton)

church is the outstanding task of the Christian churches in the West, and it cannot be a cheap or easy task. The L.M.S.

almost more than any other Society has been blessed by God with wonderful success in the upbuilding of churches in China, India, Africa, Madagascar, and the South Seas. All these

churches



Maene (South Sea Evangelist to Papua)

need every atom of aid and encouragement that the Society can offer, and a heavy burden is laid upon us at the present time in sustaining them in their period of infant weakness, through the growing demands of youth to the strength and

aggressive vigour of manhood. In our prayers and gifts for the Church of Christ throughout the world it is incumbent upon us to remember unceasingly that upon the growing churches in the mission field the future of the Kingdom of God must rest.

"The little one shall become a thousand, and the small one a strong nation."

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Our Leaders and the Financial Task

Messages regarding the urgent need for the completion of the £100,000 Fund by May 13 (the Annual Meeting), and the increase of the Yearly Income by £30,000

Rev. J. MORGAN GIBBON

Chairman of the Congregational Union of England and Wales, writes:

THE missionary is the true successor of the apostles. He, like them, lays the foundation of the New Jerusalem, and along with theirs his name will be found graven on the stones. The grace of God has been wonderfully with him through the long period of difficulty, danger, and derision. Now Providence is opening a door of unparalleled opportunity before him. All that tends to unify the world works with and for the Gospel. It would be one of the great tragedies of history if at the psychological moment for missions the home base failed the fighting-line. I most earnestly hope that the £25,000 still needed to balance the books of the L.M.S. will be punctually forthcoming.

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Rev. W. B. SELBIE, M.A., D.D. Chairman-Elect of the Congregational Union of England and Wales

I HAVE been asked to write a brief message for The Chronicle in regard to the Special Deficiency Fund. So far the response to the appeal has been

exceedingly good, but there is still a considerable sum to be raised, and we have still to face the necessity of making a substantial increase in the annual income of the Society. This is a matter which touches the honour of our Congregational churches very closely, and I am sure that, in spite of the heavy strain that has been put upon them of late, they will not fail to do their duty. What is needed, however, is that in every church we should be able to reach the considerable fringe of people who are not missionary enthusiasts. I believe that if a definite effort were made to bring home the claims of missionary work to those who have never yet felt them our problem would be more than solved. There must be no relaxation in the spade-work of missionary instruction and appeal. To put it on no higher ground, the matter is vital to the internal prosperity of the churches. From an increased interest in and sacrifice for the missionary cause they only stand to gain. "Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

Rev. A. J. VINER

Chairman of the Board

I HAVE received a number of letters many of which encourage the hope that the annual income of the Society will show considerable improvement in the coming year. This is essential if the work is to continue on the present scale. And at the present time it is hard to see where a contraction of area is possible or a diminution of workers practical without raising serious questions in relation to the efficiency of the work. It is earnestly to be desired that the churches should come to the aid of the work of the Society at this important time in the history of the Society.

Mr. ALFRED WHITLEY

Chairman of the Swanwick Conference

HAVE watched the list of gifts to the Deficiency Fund with warm interest week by week in the denominational paper and monthly in THE CHRONICLE, and noted the large gifts of large-hearted men and women and the evidences of sacrificial giving of those whose means are small. But for all that, I fear that the great industrial North has not done anything like its fair share yet in lifting the burden. Noblesse oblige; if loyal souls, poor in this world's goods but rich in faith, can do as well as they have done, it is time for our big men in the North to stand in and help. Some have done so. Who follows?

Rev. J. D. JONES, M.A., B.D. Bournemouth

EARNESTLY trust that our churches will respond generously to the appeal the London Missionary Society is making and will raise the £25,000 still required for the Deficit Fund before the Annual Meeting in May. This day of unexampled opportunity on the field must not be the day of failure at home. We owe it to the Society itself-which has had so great and glorious a history; we owe it to the needy peoples to whom our missionaries minister; above all, we owe it to our Lord Himself who died for this world;—not only to free the Society from the encumbrance of debt, but to provide it with the additional income it needs to carry on its work with efficiency. Our churches have the wealth; I trust the coming weeks will show that they have the willing men too.

Rev. C. SILVESTER HORNE, M.A., M.P.

THE London Missionary Society, through which we give practical expression to our faith that Christ Jesus is the destined King and Saviour of all humanity, wants £25,000 to make up the £100,000 for which its directors are asking. This must be given, along with increased annual gifts, unless we are soon to be faced again with deficiencies and crises such as have oppressed us all of recent years. Twenty-five thousand pounds as a voluntary offering may seem a large sum. Of late the House of Commons has been voting money with both hands, until the brain reels merely to think of the incredible millions which represent the annual revenue of a country like ours. In the Budget of this nation, £25,000 is the merest trifle. But alas! the exchequer of the Kingdom of God is always empty. Yet when we ask for our full £100,000, we ask it for all those ideals which fill the minds of the world's greatest statesmen. We ask it for education, for medical relief. for justice, for freedom, for international peace. There is no seed from which these harvests can be raised except the seed of the Christian Gospel. We ask our members to spare some little extra gift in days when the whole future of Humanity is in the balances, and when the opportunities are endless for swift advance upon the goal towards which the Christian ages have been moving.

We ought not to fail Christ in this great hour. How much is the Brotherhood of Man worth to us? Are we really a Christian people preparing to spend nearly a hundred *millions* on armies and navies. and for a Christian expeditionary force grudge twenty-five thousand? Does any sane person doubt that our missionaries do far more for the real uplift and salvation of mankind than all the armaments of all the peoples? Are they not the heralds of world-peace? Are they not writing the epic of world-conquest? Are they not the real undecorated heroes of their materialistic age? Why then give grudgingly? The Congregational churches from which so many famous evangelists have gone forth to so many lands must surely give this money. If every church would but give an hour's thought to it,

the thing would be done.

Features of the Deficiency Appeal Campaign

HE year which has passed is one in which the Society learned very valuable lessons and in which there has been manifest a considerable revelation of spiritual power. There have been so many signs of deepening interest throughout the whole constituency and so great an experience of the love which very many people bear to the cause for which the Society stands and to the Society itself, that an encouragement beyond expression has come to those responsible for the Society's operations in the widespread response forthcoming from so many quarters to the call of the Society in its hour of need.

It is well to place on record for the encouragement of our workers, and in order that we may remind ourselves of the abounding goodness of God, some of the more noticeable features of the campaign.

The individual response calls for special notice. The way in which many people have taken the burden of the Society as one peculiar to themselves, and have made the appeal a personal matter, is a most convincing proof of the hold which the cause of the Kingdom of God has on many Christian hearts. A few instances will be more instructive and more helpful than much general survey.

Here is the case of an elderly gentleman who throughout his life has been a steadfast supporter of the Society's work. He is not a man of outstanding wealth, but desires to do all that is possible in order to free the Society from its incubus of debt and give it a fresh start. He promises a thousand pounds, and in order to secure the fulfilment of the promise, though a man of many years, dispenses with his carriage. He walks over country roads a matter of miles to church service in order that his may be the joy of helping forward the cause of the Gospel through the Missionary Society, and to save the Society from a policy of sheer retrenchment.

Or here is another. A nurse who has earned her living by her profession through more than twenty years of service has laid by a sum of money gathered in view of possible personal emergency, sickness, accident, or old age. She feels that God has been very good to her and her heart compels her to a consideration of what she should do in order to bear her share of the burden of the Kingdom. After much prayer and thought she takes £97 from the bank, adds to it £3 and sends £100 to the funds of the Society. A friend of hers, writing in connection with this matter, says:

"Many would blame her as being extravagant in generosity beyond what the consideration calls for, but it is by such personal sacrifice that the cause of Jesus

Christ goes forward."

Here, again, is another case: A Christian couple, moderately situated, find that from their income, which is just enough for their needs, they are unable to respond to the call of the Society, and yet they are under conviction that something must be done. They look around them and find that in their house there are articles of silver which are not indispensable, and a collection of coins in the gathering of which they have taken great interest. May not these be their offering to the work of their Lord in time of stress? A silver waiter and a set of coins are at the moment of writing in the Mission House awaiting valuation.

Nor is it the Deficiency alone that so appeals. The Hospital Week literature falls into the hands of a lady in Scotland and the thought of the uncared-for in non-Christian lands grips her heart. "Silver and gold have I none, but such as I have I give unto Thee." She takes her diamond ring and forwards it to the Mission House that it may be her offering for the alleviation of suffering in the great mission field, for Christ's sake.

We have in our possession and awaiting purchase at this moment these sacrificial offerings. The sale of them through the ordinary channels means a considerable discount from their actual value, and for this reason some doubt is occasionally expressed as to the real wisdom of such gifts "in kind." As a revelation of devotion to the cause of God on the part of

His children they are worth more than can be expressed.

Yet, again, a woman of slender means hears the call of God in the difficulties of the moment and



wondering whether they could by any chance be held back by such a combination of warnings, and deciding after all to take their chance.



A Diamond Ring and a Collection of Coins for the Deficiency Fund

in response has sent 30s. in florins and half-crowns. These are all highly polished and of considerable age, for they have long been treasured "in memory of two dear ones." When this friend heard of the crippling of the work in the mission field through lack of funds, she felt the time had come to give her sacred treasure to her Lord. Surelyit is as ointment poured forth.

On another plane, and yet no less remarkable in their way, are those outstanding cases of some well-known men whose time is their most valuable possession. If they have given an hour to the furtherance of the cause of Christian missions it is at the cost of some special Yet there have been numbers some of them in the very front rank of commercial and professional life of our land—who have given, not hours and days. but weeks to our campaign. Time, more precious than money, they have given in order that they might press the condition of the Society upon others and so take their share in the cause of their Master.

The campaign has not been without its humorous incidents. In the course of collection and visitation, not a few of our friends have had experiences that have caused them merriment when they have been sufficiently detached from the incidents involved to take their laugh. We are told of friends who have waited in the gateway watching the notice:

"No circulars, no hawkers, Beware of the dog," Two well-known and entirely respectable professors of theology, against whom no possible charge could ever be accepted by those who are even distantly acquainted with them, found to their disgust at the time, and later amusement, that they were the recipients of close attention by the police in a district where they were advocating the Society's claim, and that their host had been warned over the telephone of a possible visit from these suspicious characters!

The next outstanding feature of the work of the year in connection with the Society's appeal is probably that of the response of ministers and churches to the demand created by the situation. After the wonderful response which our churches had given to the appeal of the Central Fund, it was no wonder that many of our friends felt pessimistic concerning the possibility of a further response to the claim of the L.M.S. On many sides the remark was made:

"Our churches are being dunned to death, and they can't stand the pressure."

Faith is winning the day. When the Rev. W. Carson, of Camberwell Green Congregational Church, resigned his pastorate in order to devote himself to the work of interesting his fellow-ministers more deeply in the Society, some feared for the welcome which Mr. Carson might receive. He himself had no fear, and his courage has been abundantly justified. It is his report, consistently maintained as the result of his experience,



Photo by

Dudhi Christians contributing Grain, etc.

"Pay unto the Lord your God: Let all that be round about Him bring presents unto Him."

during his months of intimate contact with our ministers, that the heart of the Congregational ministry is preponderatingly sound upon the question of the L.M.S. Much of the difficulty in which the Society is placed he believes to be due to a certain want of thought, the pressure of other constant claims, the spiritual slackness of many of our churches (which distresses our ministers even more forcibly than it certainly affects the finances of the Society), and the lack of missionary organisation revealed in so many places.

In general our ministers agree that the L.M.S. ought not to be in debt when the great work for which it stands and its marvellous history are considered, and moreover that it need not be in debt if all our people could be brought to a realisation of their responsibility on high spiritual grounds, and their lot in the Kingdom.

One of the results, then, of the appeal to ministers and churches has been, by common testimony, to awaken in the life of very many of these a sense of their share in the evangelisation of the world, and a new vision of Christ's Kingdom. Numbers of our churches have undertaken a personal canvass of all their members and seatholders in the interest of the Society this chiefly with a view to the needed increase of income. have yet to hear of any church which has regretted undertaking such a task. It benefits work at home as well as abroad.

In regard to the relation of the churches to the Deficiency Fund, it has been a common method for churches or districts to assess themselves and then to en-

deavour to raise the amount for which they think they stand indebted to God in the cause of missions. This principle of self-assessment (to which special attention was called last September) has been furthered to a considerable degree by the Society's campaign. In certain large areas such as Bradford, Birmingham, Bournemouth, Edinburgh, Liverpool. Bristol, Sheffield, Halifax, Cheltenham, and many another, a figure has been named and the churches in the district have then set themselves to secure it. In certain great churches, and especially in London, the decision has been reached to attempt a definite sum, and in some instances the minister has sat in his vestry to receive the gifts of his people for the Deficiency. Nor has this system been confined to the great churches. In some of our smaller districts the churches have realised remarkable results by means of their pastor devoting a Sunday to the discussion of the condition of missions and the position of the L.M.S., and thereafter receiving the gifts of his people. A list of such churches, when it is made up, will reveal some extraordinary figures as well as some strange omissions.

In the remaining period of the Appeal, which we trust will not be beyond the date of the Society's Annual Meeting (May 13, 1914), we are hoping to find every one of our churches having taken its share in the support which the Society calls for.

Only by securing the close attention of all our churches, as such, to the claim of the Society may we hope to arrive at the

completion of our task.

As is invariably the case when the Society is in need, the response to its appeals is not confined to the homeland. Churches in the mission field take their share of the Society's burden, and we are already in possession of information concerning the gifts of our friends and fellow-Christians in the churches in the mission field, which is in its way a remarkable tribute to the hold which the Society has upon the affections of its people everywhere.

India gives us a great response. From twelve different centres in the Indian field sums of money have come: £95 from one district, £45 from another, £38 from another, £36 from another and so on; from Biblewomen, girls' boarding-school scholars, district churches, embroidery workers, and so on, all joining

in the good work.

Then from Africa, from the old centre of Kuruman, the churches and evangelists sent £23; Hope Fountain more than £40; whilst from Mbereshi, in Central Africa, gifts have been forthcoming.

So in the South Seas and Papua more than £100 has been received from the Gilbert Islands, and from the districts

that were so recently cannibal in Papua f78 10s. has been received.

All this is independent of the great efforts which the Society is pressing upon the native churches to make in order to take over some of the financial responsibilities which the Society has been carrying for them.

In China the native church is squaring its shoulders to the additional burdens which the needs of the day must place upon them. So in the native churches in India and throughout the world, the response is not one of individuals and churches in Great Britain alone—the mission fields have their part in it. "We are not divided." Throughout the whole of the I.M.S. field, home and abroad, "when one member suffers all the members suffer with it, and when one member rejoices all the members rejoice with it." "All one body we."

In its turn, also, we are assured by recent news that Australia will take up the burden, and in the ensuing months we anticipate hearing the story of what Australia will do for the Society's deficiency. Already, in addition to providing a large sum of money for the Livingstone Fund the Australasian Churches have sent us the cheering message of a record year of income for the Society. The pressure of necessity and the signs of weakness and need have knit us very closely together in the year gone by; and the whole story cannot yet be told, for the whole task is not yet accomplished.

N. B.

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Summer Schools

University Hall, St. Andrews

July 24 to 31, and July 31 to August 7. Presidents: Rev. W. Moreton Barwell, M.A., and Rev. H. A. Inglis, M.A. All inquiries and applications to be addressed to Rev. W. G. Allan, B.D., 75, Colinton Road, Edinburgh.

Orleton, Scarborough

August 1 to 8. President: Rev. G. T. Dickin, M.A., B.Sc., of Park Church, Halifax.

August 8 to 15. President: Mr. F. H. Hawkins, LL.B., Foreign Secretary L.M.S.

St. Edmunds, Hindhead, Surrey

August 15 to 22. President: Rev. G. E. Darlaston, M.A., of Park Chapel, Crouch End. Inquiries and applications regarding Scarborough and Hindhead should be sent to Miss C. Benham, L.M.S., 16, New Bridge Street, London, E.C.

These three centres were so popular last year that we are glad to have secured them for the schools again. The numbers are limited to eighty and seventy for the English schools, but a larger number can be accommodated at St. Andrews. It is advisable to book early. Terms range from 22s. 6d. to 35s., and 2s. 6d. registration fee; 21s. for campers.

Gifts to the State

N describing the great contribution which the London Missionary Society has made to the public life and development of Cape Colony and South Africa generally, quite apart from the direct work which its missionaries have been able to accomplish, Mr. Hawkins writes:

"Evidences of the value of this contribution abounded everywhere I went. In Cape Town I had the pleasure of meeting the Hon. W. P. Schreiner, who was the Prime Minister of Cape Colony at the outbreak of the Boer War. Mr. Schreiner is now a member of the Senate, specially chosen to represent the interests of the Native popula-

tion. He is recognised as the leading lawyer in South Africa. I also met his brother, Mr. Theophilus Schreiner, who is also a member of the Legislature and is well known as a leading Temperance advocate. Their sister, Olive Schreiner, the authoress of 'The Story of an African Farm,' is known wherever English literature is read. This distinguished family are the children of an L.M.S. missionary.

"It is not often that three brothers receive the honour of knighthood for public services. Sir William Solomon, Sir Saul Solomon, and the late Sir Richard Solomon (who was Agent-General for the Commonwealth of South Africa, and who died a few weeks ago) are sons of an L.M.S. missionary. In its Review of the year 1913, The Times speaks of Sir Richard Solomon as 'the most distinguished South African of his generation, a man who was loved by his intimates and respected by all for his ability and efficiency,' and of Sir William Solomon as 'an eminent judge.'

"Dr. Mackenzie, the leading physician in Kimberley, his brother, Dr. W. Douglas Mackenzie, the Principal of the Hartford

How the Children of Missionaries have served South Africa



GOTTLOB SCHREINER

L.M.S. Missionary to South Africa, appointed 1837

Theological Seminary, U.S.A., and another brother, at present Solicitor - General for Southern Rhodesia, are three sons of John Mackenzie, the missionarv-statesman of South Africa and Lord Rosebery's friend, who had so much to do with the making of history in South Africa thirty years ago. I need only mention other families whose names are household words in South Africa, and whose representatives are to be found in many placesthe Philips, the Moffats, the Kaysers, the Andersons, the Helms, the Rose - Innes — to show how large a part the L.M.S. has indirectly played in building up the Commonwealth of South Africa.

"Throughout Cape Colony I found numerous Congregational churches of coloured people at places which were formerly mission stations of the Society. Amongst others, Pacaltsdorp, Kruisfontein, Hankey, Port Elizabeth, King William's Town, and Fort Beaufort were visited. The Society many years ago withdrew its missionaries and left these churches to develop along their own lines into self-governing communities, supporting their own pastorate and carrying on their own work. Wherever one went, one found evidences of the great part which the Society had played in days gone by in planting churches which are now independent, thus contributing both to the civilisation and evangelisation of the peoples of the land. Passing reference may be made to one of these churches which I visited. In the Brownlee location at King William's Town I found at work the Rev. John Harper, who nearly thirty years ago exchanged his position as a missionary of the Society for that of pastor of the Congregational Church. For forty-five years he has laboured there as the minister of the Kaffir Church in the Native Location and in charge of nineteen

* Extracts from "Through Lands that were Dark." By F. H. Hawkins. 6d. and 1s. net, postage 3d.

out-stations. This veteran not only ministers to the spiritual needs of a very large congregation, but acts both as doctor and lawyer to all the natives. In 1912 he treated 4,000 patients and acted as guide, philosopher, and friend to the members of his congregation, advising them in all their difficulties, drawing up their wills for them, and ever looking after their temporal and spiritual interests. Many of these coloured churches are now served by ministers of their own race, who have been trained for the pastorate.

"From Cape Town I proceeded to Great Brak River and paid a short visit to Mr. Thomas Searle, who for some years has been the Society's Agent for its properties at Hankey and Kruisfontein. The history of the Searle family at Great Brak River during the last fifty years affords a good example of the contribution to the development of the Colony which Christian families have

been able to make.

On December 31, 1859, the late Mr. Charles Searle arrived at Great Brak River with his wife and four children to take up the posi-

tion of toll-keeper at the Causeway carrying the main road over the river. The tollhouse was the only habitation in the place. Mr. Searle erected a house for the accommodation of travellers, and afterwards a shop and a store. Four more children were born. He purchased a farm of 354 acres for £91, and spent some money in constructing water-furrows. A church was built. The business grew, and subsequently a tannery and boot-and-shoe factory were started. Branch stores were afterwards established. Mr. Searle had three sons. Charles, William, and Thomas, who entered the business, and now direct the Limited Company which has been formed to carry it on. As the place grew the Searles successfully opposed all applications for a licence for the sale of intoxicating drinks, and today there is no licence between Mossel Bay. 16 miles to the west, and George, 183 miles to the east. The present population of Great Brak River exceeds 900, all of whom are in the employ of, or dependent on, the Searles, except the doctor, the post-master, and the school-teacher."

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Confucianism and the Republic

"NE of the burning questions of the moment in China," writes Dr. Jocelyn Smyly, of Peking, "is whether or not Confucianism shall be incorporated into the Constitution of the Republic as a State

religion.

"In drawing up the draft Constitution the proposal was defeated, but since the suppression of the Kuo Ming Tang (the radical, southern party, associated with the name of Sun Yat Sen), for complicity in the recent rebellion, the question has again arisen, with more prospect of being adopted.

"How is the welfare of the Chinese people

involved in this policy?

"One must remember the immense influence which the Sage has had upon the life and character of the people of China. The backbone, the strong moral sense, of the nation finds its basis in his teaching. 'Righteousness exalteth a nation,' and that which is great in the Chinese people to-day must be largely attributed to the ethics of Confucius woven into their thought and character. Confucianism lacks spiritual power,

as does every system of ethics, which the religion of Jesus Christ alone can supply.

Most scholars agree that Confucianism is not a religion. Confucius said little about the spiritual order, admitting his ignorance of that which is unseen. He inculcated ancestor worship, however, and to make Confucianism the State religion would be to make ancestor worship, and especially the worship of Confucius, the acknowledged expression of the religious life of the people; thus shifting the emphasis from the study and practice of his teaching to the superstitious ceremonial of worshipping his tablet, thus actually weakening his true influence. Moreover educated men, and in particular men of Christian faith, will naturally revolt from these practices and may perhaps be at a disadvantage on that account, as has been the case in the past. It will introduce many difficulties into Christian education, and impede the course of Christian propaganda in the student field, at present open to Christian influence in a remarkable way, and being energetically worked especially through the Y.M.C.A."

"The Driver Away of Darkness"

Miss M. Butler, of Bangalore, in a recent letter describes a visit to Nandi fair

"THY WORD IS A LAMP"

The British and Foreign Bible Society reports a steady increase in the number of its copies of Scripture sold and distributed in India and Burma. In 1913 the total was 1,095,000 copies.

E did not have to hunt far for an audience, for a little group of women came up to our wayside camp and begged us to come and talk to them. There we sat under the shade of a tree and sang till a little crowd had gathered, then we told them of the man born blind, and how a wonderful gentle-voiced Guru came that way and gave him sight, and how that Guru (according to the pundits, 'gu' = darkness, 'ru' = the driver away) was indeed the driver away of darkness, for He was the Light of the world. Then we asked them to buy the history of that Guru for one, two, or three pice (I pie = $\frac{1}{1} d$.), and those who could read, and those who could not read, bought, for all knew children at school who could help them. And then the old woman who had specially asked us to talk caught hold of a bent twig on the ground. 'See,' she said, 'if I keep holding this bent

twig so, it will grow straight. So it will be with our children when they read these good words.' So two hours passed and we were never without an audience. . . .

"They will not forget what they have heard at Nandi Fair—it is wonderful how a few chance words remain with them, and if the words do not remain many have taken away books. Mr. T. was telling us the other day a story of the work done by our books. Ten days ago he was visiting a



[W. J. Hatch
COLPORTEUR SELLING SCRIPTURES IN SOUTH INDIA

fair to which he had been seven years before, when the time had been spent in what seemed a profitless and wearisome manner. This time an old woman in the crowd began weeping. When they inquired the cause, she said their words reminded her of her son who died some months back. Seven years ago, at that same fair, he had bought a book about a certain new Guru, who seemed to be much like the one they were talking about. He read this book, and at

once said that this Guru was like none he had ever met, and that he was going to be His disciple. And he gave up his idol worship, and used to pray to his Guru in his house, and he tried to help other people, because he said that was what the Swami

wanted him to do, and wherever he went he told people about his Guru. It is little incidents like these, which are by no means infrequent, that make us feel we do more good by our bookselling almost than by anything else."

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The Orient Club What it is

IN the February Chronicle it was announced that a Club had been formed under the name of "The Orient Club" for the purpose of enrolling the young men in our churches into the work for

the L.M.S.

The idea emanated from Mr. Norman G. Brett James, of Mill Hill School, and was heartily supported by Mr. Basil Mathews and the Rev. Nelson Bitton. A dinner was held at the Bedford Hotel, as the result of which a committee was formed to draw up a draft set of rules. These were passed at a subsequent meeting, and on November 7 last the Orient Club was an accomplished fact.

The rules state that "the object of the Club shall be to propagate a knowledge of, and increase the interest in, the Worldwide Missionary Movement," and several ways are mentioned by which this object may be attained. But the Committee have decided that the most useful work can be done by training the members as public speakers, and providing them

with information.

While losing no opportunity of attaining the objects of the Club by other means, it is upon this that the Committee propose to concentrate; and in order to raise the value of the services of the individual members, it has been made a rule that every member shall specialise upon a certain subject—either a certain country, or the work of a particular missionary, or a specified branch of the work of the L.M.S., e.g. Medical Missions. In this way every member will be an expert in the particular subject he will be prepared to speak upon, and the Club is now devoting itself to the work of educating the members to this end.

Two lectures have already been delivered by Mr. F. H. Hawkins and the Rev. Nelson Bitton on "The Organisation and Administration of a Great Missionary Society," the former dealing with the foreign side, and the latter with the home side. Arrangements are being made for other lectures by prominent missionaries, who will speak of the work in the particular countries with which they are familiar.

The chairman of the Club is Mr. Norman G. Brett James, and the secretary Mr. H. Gordon Holmes, 60, Warrington Crescent, Maida Vale, W., who will be very glad to give any further information that may be

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required.

All Sorts of Readers

Mr. T. A. Thomas, B.A., Secretary of the L.M.S. Reading Circle, Trivandrum, writes: "It is gratifying to note that year after year the Reading Circle is growing in strength and importance in spite of members who leave the town on official business. The Circle is composed of not only our most advanced Protestant Christians, but also of Roman Catholics and even Hindus of good educational status. The latter class of men seldom come within the ordinary spheres of Christian activities in the land, and the Reading Circle, by circulating very attractive journals, serves to reach such people in a very effectual manner. We hope that with the help and sympathy of our supporters in England and in this country, we shall be able to extend the influence of this growing institution, till it becomes one of the acknowledged Christian forces of Trivandrum.

"We have to thank most heartily all those who so regularly help us. But for them, this work would not progress. Mr. and Mrs. Wills are the originators of this Circle, and our prayer is that they may have the health and strength to continue this labour of love."

Easter brings the anniversary of the martyrdoms of Chalmers and Tomkins. The most lacid and captivating materials for speakers will be found in GREATHEART OF PAPUA, by W. P. NAIRNE. L.M.S., 2/- net. Post free 2/4.

While Buddha Sleeps

The First Women's Summer Conference ever held in North China

Ethel L. Griffith



Photo by] [Underwood A bronze lion guarding the gate to the Imperial Palace, Peking

HAVE just returned from my first Summer School in China, and, as we have had such an exceptionally happy time, I thought perhaps some account of it might be of interest.

The Conference was under the auspices

of the Young Women's Christian Association and held in the "Wo Fo Ssu," or Sleeping Buddha Temple, a beautiful spot at the foot of the Western Hills, about ten miles north of Peking. In front is a dried-up river-course, and beyond a flat expanse of plain, stretching right away to the walls of the city, while on either side rise the hills, ridge after ridge, in barren, irregular beauty, with here and there a space cleared and neat rows of grain growing. Flowers and insects everywhere. The temple buildings themselves were of great interest. The place had once been used as an Imperial resting-place, and so had glazed yellow-tiled roofs, which glistened in the sun. The entrance to it is through a beautiful avenue of trees at the top of which is a marble bridge and a pool of gold fish. The central buildings still contain idols with priests in attendance. In the middle one is the Sleeping Buddha, a huge reclining figure made of wood and gilded. On tables at the side are shoes of all sizes, which have been presented by worshippers for the god to put on when he awakes. Some of them are beautifully worked, and very large, while others are of painted paper or coloured cloth.

We had possession of the surrounding empty idol-houses and halls, which we used for bedrooms, dining-rooms, etc., and one of them made a splendid Assembly Hall. It was by the side of the temple pool and open on all sides to the air. There were no windows, so that the birds flitted in and out as they pleased, and the noise of the cicadas in the surrounding trees made a pleasant accompaniment. At the side was hung the new

Republican flag, and in front we had pasted up our favourite hymn—the one which ends with:

Grant me now my soul's desire, None of self and all of Thee.

We sang it often and we meant it.

The mornings and evenings were taken

up with lectures and Bible classes, the latter being the kernel of the Conference. Four were held daily, on (a) the teachings of Jesus (b) the teachings of St. Paul, (c) the Parables, (d) on methods of leading men to the Saviour—just the methods of the Master and St. Paul, all based on the Scriptures, and put before the class with such an earnestness and sure conviction of their certain success that all were filled with the determination "to follow" in such a way that they might indeed be "fishers of men."

Pastor Ch'eng, of the Independent Church in Peking, gave a powerful sermon on the "Consecration of the Intellect," and the Vice-President of the new House of Parlia-

ment spoke on the "Place of Women in the Nation."

Lectures were also delivered on the other great world religions, ideals of womanhood and association methods—the hope being to start a Y.W.C.A. in Peking this autumn.

Neither was the lighter side of school life

neglected, for we had a "College Day," when every one entertained everybody else, and the afternoons were always free for games and excursions. We were also fortunate in having a specialist in physical culture among the leaders. She gave the girls some splendid drill in between the lectures, and also short talks on how to "glorify God in our bodies." Each day closed with a short devotional service.

Throughout the whole Conference there was such simple receptivity, such an attitude of unquestioning acceptance of the Word of God, and a readiness to give it full scope in the affairs of men, that one felt anything might happen, that the supernatural might become actual, that the eternal readiness of God might break in upon us, because our diminishing unreadiness and unwillingness were reaching the vanishing point.

The closing meeting was very impressive. I feel it a desecration to try to describe it at all, for no less than forty of the girls and women rose, and by their words gave striking witness to the touch of God upon them during the meetings. Each and all were determined to go back to their heathen surroundings "with their lamps trimmed and brightly burning." One girl told us she was the only Christian in a large Government school; another faithful old Biblewoman had left her home and children and come quite a long distance in order to attend: while yet a third had come right up from the Southern Province of Kiangsi. There were two Korean students too.



Members of the Christian Conference entering Buddha's Temple

The number of delegates more than doubled our hopes; we expected about forty, but no less than eighty-two came, which number, together with fifteen foreigners, made up the splendid total of ninety-seven. Very cheering for the first time, wasn't it?

As many as nine provinces, nine missions, and sixteen Christian schools were represented; we also sent greetings to the Y.W.C.A. Conference at Shanghai and to the British Student Movement Conference. Altogether we have been most enormously cheered by this Conference, and I hope that the Summer Schools at home have had as rich a blessing—and, may I add, perhaps more peaceful nights, for the mosquitoes and sand-flies bit us persistently and the frogs croaked their loudest!

In its China Missions, the L.M.S. has 101 Missionaries (70 men, 31 women), 553 Christian Native Agents, and 10,661 Church members.

George Owen, of Peking

N Sunday afternoon, February 8, at 16, Patten Road, Wandsworth Common, at the age of seventyone, the Rev. George Owen finished his earthly course.

Born and educated in Pembroke, at an early age he entered a solicitor's office, but soon afterwards he offered himself to our Society, and was accepted. After collegiate training he married, and sailed for Shanghai in 1865, where in a comparatively short time he mastered the language, and devoted himself to work among the natives. The condition of the city and its neigh-

bourhood made missionary work most difficult. The Taiping rebellion, only recently ended, had left anindescribablemass of misery, poverty, and distress. Enormons numbers of Chinese from the surrounding country flocked for safety into the Foreign Settlement. The pitifulness of the people only served the more to stir up the young missionary's zeal. At the same time he carried on his studies in Chinese history. literature, and religion.

In 1876 heremoved to Peking, where he took charge of our mission and rendered it signal service. Whilst here he trans-

lated several important books into Chinese, amongst them a valuable treatise on geology. For many years he translated into English *The Pehing Gazette*, the Imperial official organ, and thus brought matters of the Chinese Court to the notice of the Western world.

In Peking he won the esteem and confidence of high Chinese officials as well as of successive British Ambassadors and members of the British Legation and Customs Service. The Chinese loved him, and he loved them. He was not as a foreigner amongst them, he was one of themselves—approachable, affectionate, brotherly; their minister in the Gospel, their counsellor and friend.

In 1890 he was unanimously elected by the great Missionary Conference held in Shanghai to be one of the seven translators of the Bible into Mandarin. A better selection could not have been made, for he was such a master of the language that Chinese graduates frequently went to hear him preach, being attracted by the choiceness of his vocabulary and the beauty of his style. The desire of the missionaries working in the Mandarin-speaking section of China was the production of a Union Version which all could use. It In fifteen years the New Testament was completed, at a cost of about £10,000, borne by the British and Foreign, the Scotch, and

American Bible Societies. It soon took the first place among the versions of the Scriptures in Mandarin. Before its completion, however, Mr. Owen was summoned home on account of Mrs. Owen's illness, so that it was from England. with the assistance of Cheng Ching-via young Chinese scholar - that he contributed his final revisions.

This translation, upon which he has left his mark indelibly, is in the living speech of three-fourths of the people of China. To the great regret of his colleagues, and of the Bible Societies, he was unable to return

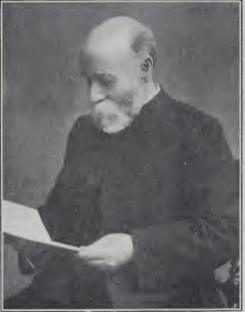


Photo by]

GEORGE OWEN

[Russell & Son

to Peking; he therefore resigned his office as one of the translators of the Old Testament.

In 1908, on the strong recommendation of Sir Ernest Satow, Sir Robert Hart, and others, he was appointed Professor of Chinese in King's College, London.

The later years of his life were overshadowed by many sorrows: several family bereavements; Mrs. Owen's long illness, and death; the return of a tropical disease led him to resign his professorial chair last summer, and finally was the occasion of his death.

As a Chinese scholar he stood high; as a translator of the Scriptures his name will live as long as the Mandarin New Testament is read; and as a missionary to the Chinese he will be placed in the front rank.

JAMES THOMAS.

A Chinese Missionary to Samoa

E have heard of contribufrom the South Sea Islanders to support charitable institutions in England; just lately the Malua students of Samoa have come forward and offered to pay the salary of a Chinese teacher to work among the Chinese coolies on the plantations in that island. Mr. Li Shue Kwai has volunteered for the work, and here is an account of his qualifications.

Mr. Li was educated in a small school in Hong Kong, and in a boys' school of the American Presbyterian Mission in Canton, where he came under direct Christian influ-

ences. He decided to devote himself to preaching, and with that object in view took Biblical lessons under Dr. John Chalmers in Hong Kong. His thirst for knowledge, however, led him to enter the Basle Mission Theological College for a course of four years' training, and the Chinese Church in Hong Kong very generously came to his assistance financially. Mr. Li is, therefore, well equipped for his difficult work among



LI SHUE KWAI

"These are our children"

his countrymen in Samoa.

He has also had extended pastoral experience: for two years he was in Poklo; in 1898 he removed to Ts'ung Fa, where it is said "he did good work for seven years on little pay"; in 1905 he commenced work in Macao and built up astrong church. In 1912 the call came from Samoa, and Li, whose heart had been touched by the generosity of the Samoan students, offered his services. Arrangements had to be made, delay was inevitable; and Li meanwhile had requests from his own countrymen and others to remain in Canton: Australian immigration laws (for he can only get to Samoa via

Sydney) had to be negotiated; but next month Li sails for the land from whence he has heard the cry: "Come over and help us." His wife is training as a nurse in the L.M.S. Hospital in Hong Kong and joins him in a year or two.

So the race is redeemed and purified by Him who alone has the power to draw men unto Himself.

W. H.

98 98

German Praise for L.M.S. Schools

THE Colonial Institute of Hamburg has been investigating the conduct and position of the schools for natives in the German Colonies. The result is published in *The School System in the German Colonies* (Das Schulwesen in den deutchen Schutzgebieten) by Martin Schlunk, Mission Inspector in Hamburg (Friederichsen and Co., Hamburg, 3 Marks).

On June 1, 1911, Germany had in her colonies 2,710 schools, with 781 white and 3,414 coloured teachers and 149,528 scholars. The writer asserts that the mis-

sion schools, which in several instances existed before the government schools, compare generally very favourably with the latter, where no religious instruction is given. Reviewing the L.M.S. work in German Samoa, the writer considers that among girls' schools the palm should be awarded to the Girls' School of the London Mission conducted by Miss Schultze, which is stated to be almost on a level with girls' schools in the homeland.

Reference is also made to the excellent work done in our Malua Institution.

The Chief Sechele

By A. J. Wookey, of Vryburg

Mr. Wookey has just completed a History of the Bechuanas for the use of natives. It is one more in the long list of works prepared by missionaries in native languages which have formed an important contribution to the world's literature.

The frontispiece to Mr. Wookey's new book is the rare picture of the Chief Sechele and his

wife reproduced below. Sechele was the father of the late Chief Sebele.

SECHELE was for many years the chief of the Bakwena tribe, the people of the crocodile. He was the chief with whom Livingstone lived as missionary at the outset of his career. When I first became ac-

town, and went to school and was taught by a German missionary, and so first came under the influence of Christian teaching, taking it back with him when he was recalled to his own home at Shoshong.

Sechele was very fond of Moffat's transla-



Photo by]

THE CHIEF SECHELE AND HIS WIFE NMAKGARE

[A. I. Wookey

The chief carries a fly-flapper made from an antelope's tail

quainted with him he was already an old man, but of imposing appearance—a big, well-built man. He was a young man when the Mantatees invaded the country from the east. A fight took place between them and the people at Lopepe, where Sechele was living with his uncle. He was knocked on the head by one of the Mantatees and left for dead, but shortly after revived, and began to gather again his scattered people. He became one of the strongest and most respected of the native chiefs, and was looked up to by all his neighbours.

Under missionary influence he learned to read, and was the first to have a school in his town. The well-known chief Khama, when a young man, was a refugee in Sechele's

tion of the Bible and knew it thoroughly, and often discussed things he had read with his missionary Roger Price. He had latterly an English-built house, which was kept fairly well, but often needed fresh air. His house and most part of the town were on top of the mountain at Molepolole. The mission station was below in a kloof, where often on the tops of the mountain we saw scores of huge baboons. The church was in the town on the mountain, and the path up to it was a stiff climb, in many places over or round the rocks. On Sunday the old chief always expected his missionary to dine with him between morning and afternoon services.

He was very good to his missionaries—to

Roger Price, my predecessor, and to myself. On the birth of a child at the mission house he would send a white goat for slaughter to celebrate the event—the gift of a white ox or a white goat being the highest expression of friendship, indicating a "white heart."

He was very anxious to be received into the church, but took sudden relapses back to heathenish practices. He was a regular attendant at church on Sunday, sometimes coming in a woman's sunbonnet, and dressed in the regalia of the Good Templars.

One Sunday morning after service at which he had not been present, on inquiring I found that there was a great excitement in the town. I went to the chief's kgotla, or courtvard, and found two women tied by their hands and feet to stakes in the ground, and surrounded by a crowd of people, who were torturing them by sticking native needles into them. The old chief informed me they had been found making witchcraft medicine for killing people, but that, it being Sunday, they would not be killed until after sundown. Large numbers of people were assembled, the men inside the kgotla fence and the women at the large entrance inside and out. I protested strongly against the proposed murder, as I said I felt quite sure the women had neither done nor intended any harm. The chief was very angry. But after long argument he said he would call the witnesses who had given evidence at the trial in the early morning, and gave me permission to cross-examine them. The accusation turned out to be entirely false. The two witnesses were reputed husbands of the women, and were anxious to get rid of them.

After much further dispute, the chief, being afraid of losing his prestige, told me to set the women free, as I had pleaded for them. The people were asked if they agreed, and the crowd shouted "Yes." I went over to the women and cut the thongs which tied the one, and a deacon of the church the other. The one I went to was very frightened, and turned quite grey, but I lifted her up and we handed them over to their children and friends. The people shouted for relief and gladness, and that was the last time any one was condemned to be killed there on the accusation of witchcraft. The two men were smartly fined for having told lies.

I may say that before the chief died his long-cherished wish to be received into the church was gratified. After long waiting, my successor, Mr. Howard Williams, and the church received him, and he sat with his people at the Table of the Lord.

Nmakgare, when Sechele married her, was the widow of Macheng, an uncle of the Chief Khama, and for a time chief of the Bamangwato tribe. She was a member of the church, and one of the best Christian

native women I have known.

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The Anniversary Services

Full List of Speakers

Saturday afternoon, May 9, Children's Demonstration in Westminster Chapel, at 3.30. Chairman, Mr. David Williamson. Speakers, Mr. Basil Mathews, M.A., Rev. E. Pryce Jones, of Papua, and Rev. Bernard Upward, of Hankow. Admittance by programme.

Monday, May 11, in the Board Room. 10 a.m.—Prayer Meeting. President, Rev. P. T. Forsyth, M.A., D.D. 11 a.m.— Meeting of L.M.S. Corporation. 1.30 p.m.—Annual Meeting of Members. President, Rev. A. J. Viner, Chairman of the Board.

Tuesday, May 12. 3 p.m.—Meeting on behalf of Women's Work and Medical Missions, Wesleyan Central Hall, Westminster. President, Miss M. Edwards. Speakers, Miss Moore (of Samoa), Dr. Basil Price, Dr. Davidson, of India, Dr. Way Ling New, of China. Tea at 4.30; tickets 6d. each (early application is requested), to be followed

by a meeting on behalf of the School for the Daughters of Missionaries, Walthamstow Hall, Sevenoaks.

Wednesday, May 13. City Temple. 11 a.m.—Sermon by Rev. Charles Brown, D.D., of Ferme Park. 2.30 p.m.—Watchers' Band Meeting. Chairman, Rev. W. B. Selbie, M.A., D.D., Principal of Mansfield College. Speakers, Mr. F. H. Hawkins, LL.B., Foreign Secretary, L.M.S., Rev. E. H. Clark, of Central Africa, and Miss Horne, of Amoy.

Mission House. 4.30 p.m.—Conversazione. Tickets, 1s. each (apply early).

City Temple. 6.30 p.m.—Public Meeting.

Chairman, Rt. Hon. Lord Shaw of Dunfermline, K.C. Speakers, Rev. R.

Wardlaw Thompson, B.A., D.D., Mr.

W. H. Somervell, a member of the deputation to India, Rev. W. S.

Houghton, a member of the Central

Africa and Madagascar deputation, and

Rev. E. J. Malpas, of Shanghai.

At Pareychaley

By W. H. Somervell A Member of the Society's Deputation now in INDIA

RAVANCORE is a native state within our Indian Empire, and our work there is emphatically a mission within a mission. Cut off from the South India districts by Western Ghauts, with the C.M.S. occupying North Travancore, our strip of romantic country contains a historic and deeply interesting bit of missionary work. It is one of the ironies of experience that in this small state, ruled by a Brahmin aristocracy.

the victories of the Cross should have been more marked and more widespread than in any other L.M.S. district in

The Travancore Christians are a wonderfully hearty lot, and have a really warm place in their hearts for the L.M.S., which showed itself in a score of ways. No sooner had we crossed the Ghauts than we were met at every station by a crowd of Christians, True, they were generally excluded from the station by the authority of the Brahmin stationmaster, and were standing in long scantily clad rows behind the railings, with a wonderfully wild-man-of-the-woods sort of look. But they loaded us with eggs and coconuts and bananas, and seemed to take a tremendous interest in the emissaries of the Society.

Of what might be called "corporate welcomes" we had a tremendous example at Pareychaley, where a procession of nearly 2,000 conducted us from the main road to the bungalow. The Deputation, garlanded with flowers and decorated with bouquets, were placed in 'rickshaws, in the centre of a motley throng of rough, jolly-hearted country folk, with much noise of shouting in which the boys and girls, all bearing homemade flags or banners, did their share. Some of the banners were of original design. One read "Welcome," and another "A Happy Deputation," but the tremendous enjoyment of every one who took part in this hilarious "Tamasha" (festivity) was most infectious, and no one enjoyed it more than the Deputation itself. There were at least four triumphal arches, far more beautiful than Britain can produce, and when we left by another road, next day, there were four more farewell arches, with no one to



A WELCOME

see our appreciation of this truly touching tribute. One bore the words, "The Lord will go with you. God bless the Deputation." But the crowning wonder of the day was when these wild-looking people brought a gift to the Deficiency Fund of no less than 500 rupees, which would correspond with a British gift, say, of £360, for a labourer's wage is only 1s. 6d. to 2s. per week. With the money were silver rings for toes and ankle, gold finger-rings, and jewels of gold for ear and nose.

At Quilon we had received Rs. 240, at Trivandrum Rs. 1,011, at Martandum Rs. 450, at Neyoor Rs. 170, at Nagercoil Rs. 1,234, making a total of some Rs. 3,655. This would equal in purchasing power a British gift of £2,435.

Torchlight processions and illuminated churches received us at Neyoor and Nagercoil, and our ten days' journey through this wonderfully beautiful country and deeply interesting Christian community found its consummation on Sunday morn-On this particular morning there gathered there for the annual District Com-Nagercoil munion Service some 1,400 church members. Mr. Lenwood spoke to us of the share we must have in the sufferings of Christ if we would be loval to Him and to His purposes for the Church, and then we together ate the Supper of the Lord—every seat crowded, and many more than content with a place on the floor. One interesting feature, new to English ears at a Communion Service, was the constant crying of the babies of countrywomen, and here and there a small brown form was laid to sleep on the stone floor beside its mother.

The Boat, the Beach, and the Tide-A Parable

Being Extracts from a Letter from a Missionary Candidate to a Missionary Secretary



"HIGH AND DRY ON THE SLOPING BEACH"

N the magic days of long ago a little boat lay high and dry on the sloping beach and was ill content. The seabirds called, and these a-breeze called, and the sea itself called; all the wonder and the mystery of the ocean and of the lands beyond the ocean called, and the boat knew that its maker had meant it to respond to these calls, and journey forth, and venture much, and work hard-and rejoice. But all the longings of the boat were of no avail to bring it to the sea. There it lay, high and dry, on the pebbles, and sadly it told itself that the time was not yet. Then, as it waited, a miracle happened. Before it knew that any change was near, it felt itself lifted from the pebbles, up on to the bosom of the waters. The tide had come, the time of waiting was over, and the boat gave itself wholly to the joy of the sea.

"Which thing is a parable. Do you understand? Prayers travel more quickly than letters. You and —— heard from me that the fulfilment of my longing to go abroad under the L.M.S. seemed as far off

as ever it had been. You both gave me much of your love and prayers, and before your letter of sympathy and advice could reach me the impossible had happened, and I was free to go. Your prayers and those of Him who ever liveth to make intercession for us were of great avail and wrought miracles. . .

"Though I am so tremendously happy, there is a good lot of pain in the joy. These last few weeks of term are being a great strain. For one thing, so many of the girls are being so pathetically affectionate now! But worse still, I am beginning to enter into the meaning of the "hating" of parents if one would really follow the Master. It would be much easier to hate than to love and leave, as one has to, would it not? The thought of all the partings is agony even now. What they will be when they really come I dare not think. . .

"Once more I do thank you, for I am quite sure that you and ---, the only two who perfectly understand, have been like the tide to the poor little boat in my

parable."

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Devon and China Linked

R. BRAGG, of Siaochang, has been staying in Devonshire, and has had a striking experience, recorded in the following words:

Some months ago a workman down here was seriously injured by a blow on his head. For months he was seriously ill, and not able to work, and then it was feared he would go blind; continual prayer was offered for him, with the result that last month he was so much better that he went back to work, and as a thanksgiving sent me his first week's earnings for our work at Siaochang.

Old Surrey and New Westminster



SURREY CHAPEL

Rowland Hill preaching one of the Founder's sermons for the L.M.S. Affixed to the front of the original engraving are portraits of some Directors of the Society, etc.

HE traveller south-bound over Blackfriars Bridge will soon find on his left hand a conspicuous circular building displaying notices indicating that it is devoted to boxing and to cinematograph displays. This building was known to three generations of Free Churchmen as Surrey Chapel. Here the great Rowland Hill—one of the fathers and founders of the London Missionary Society, ministered from 1783 to 1833, being followed by James Sherman and Newman Hall.

During the pastorate of Dr. Newman Hall the fine church in Westminster Bridge Road was erected, and in July 1876 opened for worship.

From 1892 to 1907, Rev. F. B. Meyer led the church in zealous labour for the Kingdom of the Redeemer, and gathered about him a great company of young men and women who have devoted themselves to the work of home and foreign missions with the ardent and practical support of their fellow members.

Dr. Len Broughton is now the minister of

Christ Church, and carries on the evangelical tradition with undimmed earnestness, putting in the forefront of his ministry the tremendous obligation of Christians to carry the Gospel into the whole world.

In its fifteen Sunday schools, Christ Church has a splendid nursery of Christian character. The 333 teachers and 4,400 scholars are frequently instructed in the great campaign in heathen lands, and their response is expressed chiefly by the support of special objects in the field—such as a hospital cot or a native teacher.

The church is rich in associations with the front rank. Its missionaries are to be found in India, China, Africa, and South America. Those amongst them belonging to our own Society, and now in service, are Mr. and Mrs. Edmonds, of Quilon, Travancore, and Mr. Wilson H. Geller, of Siaokan, Central China. More than twenty living missionaries of various societies look back upon the church as the home of their inspiration. Mr. W. Dunkin has been Missionary Secretary to the church for twenty-six years.

Gitanjali

WOULD urge every one who wants to understand India to get this book, "Gitanjali," read and study it. No soul could breathe forth such purity and beauty as is given to us in these exquisite lines of poetical prose unless that

soul was in active sympathy and contact with the highest religious aspirations. Such a man will be able to influence his country for good.

Rabindranath Tagore is the latest of that long line of thinkers through whom India has striven to make her thought vocal. The author of "Gitanjali'' is a member of a distinguished Bengali family. His father was known as "the Great Sage" and all his brothers and sisters are distinguished, one sister being the editor of The Bharati Magazine. Mr. Tagore is a voluminous author and has published poems and many dramas in Bengali. "Gitanjali," as we

have it in this English version, is a collection from three of these works, made and translated into English by the author. The rendering is pure and chaste, and bears comparison in style and diction with the work of our best writers.

A few verses are selected at random:

I shall ever try to keep all untruths out from my thoughts, knowing that Thou art that truth which has kindled the light of reason in my mind.

And it shall be my endeavour to reveal Thee in my actions, knowing it is Thy power gives me strength to act.

(Song-Offerings)

Where the clear stream of reason has not lost its way into the dreary desert sand of dead habit; where the mind is led forward by Thee into everwidening thought and action-

Into that haven of freedom, my Father, let my country awake.

Give me the strength to make my love fruitful in service.

> You came down from your throne and stood at my cottage door.

Let only that little be left of me whereby I may never hide Thee.

Let only that little of my fetters be left whereby I am bound with Thy will, and Thy purpose is carried out in my life—and that is the fetter of Thy love.

I live in the hope of meeting with Him; but this meeting is not yet.

A study of "Gitanjali" will conduce to a better understanding of the Indian mind. In the proportion in which we understand the mind of India shall we become efficient missionaries of Christ Through to her. her age-long search for God, India has meditated deeply on the problems which meet one on borderland of

divine and the human. Christ alone can give her the solution of these problems. In going to India with the Gospel our endeavour must be to bring the living Christ into touch with the thought of India.

India will then come to see in Him the explanation of much that she treasures in the writings of her great sages, and will discover in the Lord Jesus Christ the Purushottama of her age-long dreams.

ARYAMITRA.

* "Gitanjali," by Rabindranath Tagore. (London: Macmillan & Co. 4s. 6d. net.)



RABINDRANATH TAGORE Reproduced by permission of Messrs. Macmillan & Co.

Salem and the Governor of Madras

IS EXCELLENCY visited the Lois Memorial Girls' School, which is situated in the mission compound at Asthambatti. On his arrival His Excellency was met by Miss Crouch and Miss Lodge, of the London Missionary Society's Girls' School.

The six schools have a total of 775 on the rolls. His Excellency was shown specimens of the pupils' work and watched lessons being given. He expressed much satisfaction and pleasure at the admirable surroundings of the school, and at the very practical nature of the work that the children were taught there. He believes that the schools must be a great force for good in the town.

The New Era in Asia

"The New Era in Asia." George Sherwood Eddy. (Oliphant, Anderson. 3s. 6d. net, 3s. 1od. post free.)

In this work Mr. George Sherwood Eddy collates the outstanding facts of the Christian situation in Asia and the Near East, facts as seen through the warm sympathy of a man determined to see the encouraging things. He passes in review the startling changes that have so swiftly overtaken the east; China, Japan, India, Korea, all are undergoing changes that affect the whole social fabric, and the united voice of Asia calls to-day in the words of the man of Macedonia, "Come over and help us."

The book glows with the enthusiasm of a man fresh from contact with that most astounding thing of all history, the Renaissance of Asia, a movement which holds in its bosom consequences for the world which will rival those that flowed from the Renaissance of Europe. The dominating thought and moral of the book is-we must not let this thing run into the channels of materialism, but lift it on to the highest spiritual levels. Consequently the present situation is one which appeals with the utmost urgency to the Christian Church; and if the opportunity is not to be lost, as it was to a large extent in Japan, we must be warned in time and respond adequately to this mighty movement. Perhaps one defect in the volume is that the picture is painted a little too glowingly; Mr. Eddy is a little afraid of working in the darker colours, sometimes giving the impression that the battle is well-nigh won and that a few more years will see the Christian Church marching to startling victory. One might wish that he had shown us in greater relief the magnitude of the task that lies before the Church and dealt with the reaction that is already setting in. This may be recognised in some measure, but he writes with the passion of a prophet who believes that a few years will see the ideal lifted to accomplishment. But a hard battle has yet to be waged, much work to be done, and the victory is not yet. However, the inspirational value of the book is great, and it may be heartily commended to speakers and those in search of a vigorous study textbook. E. J. MALPAS.

"Universal Brotherhood"

THE April issue of this four-page quarto leaflet contains an interesting reprint of pioneer stories of the early days in Madagascar. The late Rev. Joseph Pearse is seen restoring to life and health the wretched outcast named Lazarus, who was so far gone in disease that no one else would care for him. The story is a remarkable example of the success which has attended simple medical treatment administered by missionaries who are not doctors, and makes an excellent addendum to the subject of medical missions which has received so much attention during the last few weeks.

The printing of the extracts also calls attention incidentally to an excellent book which has not received so much notice as it deserves. It is called "A Pioneer in Madagascar," and consists of the life of the late Rev. Joseph Pearse by Dr. Moss, of the Medical Mission at Tananarive. The price is 3s. 6d. net. Copies may be obtained from the L.M.S., postage 4d.

"Universal Brotherhood" is an excellent vehicle for conveying missionary information and stimulus to Men's Meetings. It is intended for free distribution quarterly, in P.S.A.'s., Brotherhood Meetings, and Adult Schools.

Application for free parcels should be addressed to the Editorial Secretary, L.M.S., 16, New Bridge Street, London, E.C.

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The Home Secretary

READERS of The Chronicle will be glad to hear that the Rev. A. N. Johnson, M.A., is making gradual and steady progress towards recovery. Mr. and Mrs. Johnson desire to thank most heartily the very many friends who have expressed their sympathy with them during this trying time of illness and anxiety.

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The £100,000 Appeal Fund

THE CHRONICLE is printed too early this month to give any exact comparison with previous months, but it is anticipated that the Λppeal Fund now amounts to £75,000.

Nous Parlons Français

HE boys of Eltham College have again been showing their prowess in French. On February 7 at the Mansion House, in the presence of the French Ambassador, the Sheriffs of London, and a distinguished company of educationists, a magnificent Sèvres vase was handed over to them by the Lord Mayor, Sir T. Vansittart Bowater. This vase is the gift of the President of the French Republic, M. Raymond Poincaré, and is awarded for all-round excellence in French language, literature, and philosophy. Winners in recent years include Harrow, Uppingham, and Charterhouse Schools and the Royal Military Academy, Woolwich; but our missionary boys are afraid of no great names (though they might justly be so, since these great schools have so much more advanced material to draw upon), and since 1910, when they won this vase for the first time, they have been determined to vindicate their prowess by carrying it off again.

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Wants

UR new "Wants" helpers, the Misses Wilshaw, 78, Windsor Road, Forest Gate, are glad to have received several inquiries for lists and patterns. They now have plenty of patterns and will welcome letters. There must be many churches and Sunday schools that might start a Missionary Band, or set their young (or older) people to work, to dress dolls, and make many useful things for mission hospitals and schools.

We really do need more helpers in this direction. Many lady missionaries need large supplies of dolls and other small things

Rev. Neville Jones would be very grateful for some lantern-slides of Scripture and other subjects.

At the School for Sons of Missionaries

Prizes were also presented by the Lady Mayoress to the following:

- W. J. Thorne: the Charterhouse Prize—practically the blue ribbon for French conversation in an English school.
- D. I. C. Robertson: the Pétilleau prize for French philology; E. A. Claxton was hors concours, he having won it last year. This prize has now been won four years in succession by the School for Sons of Missionaries.
- E. A. Claxton H. C. Cooksey for general excellence.

Twenty-four certificates were also awarded to our boys, twelve of whom, like the first three of the prize-winners above mentioned, belong to the L.M.S., and their frequent visits to the platform were enthusiastically cheered by a small contingent of girls from Walthamstow Hall, Sevenoaks, one of whom, E. M. Scott, also secured a prize.

The Misses Marsland (Thornfield, Hest Bank, near Lancaster) are grateful for the orders for shell necklaces, which have enabled them to send a good sum to the L.M.S. They can still receive orders for these, and also for boxes of shells, at 7d. and 1s. 2d. post free. The shells come from South India and the South Seas.

The ladies of Guildford have had a most successful "All Day Bee" for medical missions, and have sent a great many very acceptable articles for the hospitals.

Hearty thanks from Dr. Wills to the kind friends who have sent an English concertina, a microscope, and a baby organ, for Central China.

Mr. Neville Jone; also thanks Mr. J. Calow, of Redcar, for a gi.t of useful medicines.

CLARA BENHAM.

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The Movement for Co-operation

A LL who are interested in co-operative work between missionary societies at the home base and abroad, and those who wish to follow the results of the Edinburgh World Conference of 1910, should (a) send 1d. stamp to the Editorial Secretary for Mr. Oldham's statement on "The Progress of the

Movement for Co-operation in Missions," and (b) read the section on this subject in the Annual Report of the L.M.S.* which epitomises the epoch-marking findings of the Indian and Chinese Conferences under Dr. Mott.

* 1s. 6d. post free: free to subscribers of £2 2s. and upward.

Watchers' Band Notes

My DEAR FELLOW SECRETARIES,

May I express my deep gratitude to all who sent in their returns early this year, and if there should be any who have not yet forwarded me their Renewals, when these notes appear, will they be kind enough to send them as soon as possible, as we naturally wish to have a complete report.

You will be glad to hear that I have been much encouraged in the visits I have been able to make to some of the London Branches, and must thank secretaries and members alike for the kind reception accorded me.

The annual meeting will be held on Wednesday, May 13, in the City Temple, when Dr. Selbie will preside, and we hope to have the pleasure of hearing several of our missionaries.

Please urge all your members who possibly can to be present, that we may rejoice together in what God hath wrought and go forward, with courage, into the future.

With the prayer that we may all realise increasingly our need for a closer walk with God and for deeper fellowship with Him.

I am, yours very sincerely, F. E. REEVE.

NEW BRANCHES

Town. Church. Secretary.
Castle Combe Miss E. B. Greenman
Nelson Brunswick St. Misses Snowdon and
Peel.

W. Kybert Testimonial Fund

SINCE the presentation made to Mr. Kybert, additional contributions have been received from the following missionaries in Papua, C. W. A.; H. M. D.; J. B. C.; and H. P. S.—amounting in all to £1 16s.—and are now acknowledged with thanks.

A cheque for £95, the total of the fund, has been handed to Mr. Kybert.

ANDREW WARREN, Treasurer of the Fund.

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Prayer Meetings

THE Monthly Prayer Meeting of the Metropolitan Auxiliary Council will be held in the Board Room at the Mission House on Monday, April 6, at 6 p.m.

A PRAYER Meeting for Women will be held at the Mission House, 16, New Bridge St., E.C., on Wednesday, April 15, at 3.30 p.m.

Congregational Union Young People's Examination

THE results of the examination in "David Livingstone; A Hero of Peace" are now out. They are given in detail in *The British Congregationalist* for March 5, and reveal a very gratifying number of entries and great thoroughness in preparation.

Mr. Arthur Porritt, the Examiner in the Junior Section, says "this examination must have sown seeds of foreign-missionary enthusiasm in a wide field, and in due course the L.M.S. will reap where the Young People's Department of the Congregational Union has sown."

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To Missionaries

M. WALTER B. SLOAN, China Inland Mission, Newington Green, London, N., has been requested to prepare an article for *The International Review of Missions* on the subject of the influence of the Keswick Convention on the missionary movement. With a view to this, Mr. Sloan is anxious to obtain a short statement from those who have received their missionary call through this channel, or who have been stimulated in their missionary work when at home on furlough. He would greatly value evidence from any of the missionaries of the London Missionary Society.



ANNOUNCEMENTS

Arrivals

Mrs. HOWARD WILLIAMS and daughter, from KANYE, S. AFRICA, February 24.

Departures

Rev. W. R. and Mrs. McGee and two children, returning to TAUNGS, S. AFRICA, per steamer Walmer Castle, February 14.

Rev. J. SADLER, returning to AMOY, CHINA, per steamer Prinzess Alice, February 24.

Births

HARRIES.—On February 4, to the Rev. T. O. and Mrs. Harries, of Mabuiag Island, Torres Straits, Papua, a son. (By cable.)

JAMES.—On February 5, at Apia, Samoa, the wife of the Rev. H. Bond James, of a son.

Prescott.—On February 6, at Tsangchow, to Dr. and Mrs. Prescott, a son.

Turner.—On February 7, at Amoy, to Dr. G. Reynolds Turner and Mrs. Turner, a daughter. (By cable.)



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